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DIOCESAN CHRONOLOGY FOR MARCH, 1916

The month of March will hold a special place in the memory of men and in history for the severe cold weather and the number of genuine snow-storms.

8.—Ash Wednesday.—Rt. Rev. Bishop preached at the morning Solemn Mass and at the special devotions in the evening, at the Cathedral.

11.—Conference, at St. Patrick's Rectory in Lewiston, of all the priests in Lewiston and Auburn, when several important matters, relating to Church discipline, were decided upon.

17.—Concert by the Catholic school children, in the City Hall Auditorium, a great success; proceeds, ($700.00) for the St. Vincent of Paul Conference of Portland.

26.—Sunday.—Reception to the Hon. W. Burke Cochran of New York and luncheon at the Lafayette Hotel, given by the Rt. Rev. Bishop to the guest and to the Catholic priests, doctors and lawyers of Portland, and a few other invited guests. Short addresses by the Bishop, the Hon. guest and Fr. Wynne, S. J.

Meeting of the Maine Catholic Historical Society at the Catholic Institute at 5 P. M.

Lecture on the "Papacy Peace and in War" by the Hon. W. Burke Cochran in the City Hall Auditorium. His Excellency, Governor Curtis and His Honor Mayor Chapman were present on the platform and a very fine audience in the hall.

29.—Transfer of Rev. Fr. Bardin to St. Hyacinth's, Westbrook, of Rev. Fr. Chatagnon to St. Louis, Auburn, and of Rev. Fr. Ouellette to Sacred Heart, Waterville.

30.—Visit to Westbrook, to inspect the new property, recently bought for a new parish.

31.—Rt. Rev. Bishop Nilan of Hartford on a visit to Portland and a guest of the Rt. Rev. Bishop.

The Resurrection

THE FEAST OF HOPE. CHRIST'S RESURRECTION, CORNERSTONE OF CHRISTIANITY.

"If Christ be not risen from the dead your faith is vain and our preaching in vain." Thus does St. Paul make the Church depend for its life upon the fact of the Resurrection of our Lord from the dead. The cornerstone of Christianity, precious and firm, is the triumphant rising of the Redeemer of mankind from the silent recesses of the rock-hewn tomb in the garden where Joseph of Arimathaea had piously laid the dead body of the crucified Christ. The miracle of the third day with which the thirty-three years of the life on earth of the Incarnate Son of God was crowned is the triumphant vindication of His teaching that He was God, that He and the Father are One. He shows Himself to be the Lord of Glory in power by His resurrection from the dead. It is the chief witness and basis of our faith.

Easter is the feast of hope, but it is the feast of faith as well. Faith in the divinity of our Lord, which leads us to say to Him with the doubting Apostle, "My Lord and my God." Faith in the future life which lifts our thoughts to heaven, to tell us that He who died and rose again will be waiting to receive us at last beyond the far horizon, in the golden light of the great Resurrection morning, that He will be found watching and waiting for us on the eternal shore. With heartfelt joy we can sing our Alleluias on the Paschal festival.

This day, says St. Gregory the Great, snatches us from earth and transports us to the delights of heaven. We celebrate the Resurrection of Jesus, but we salute also with joy the dawn of our own.—The Pilot.

The Christian Home

EXCERPTS FROM PASTORAL LETTER, THIRD PLENARY COUNCIL.

We need hardly remind you, beloved brethren, that while home life would not, as a rule, be sufficient to supply the absence of good or counteract the evil of dangerous influence in the school, it is equally true, that all that the Christian school could accomplish would be inadequate without the coöperation of the Christian home. Christian schools sow the seed, but Christian homes must first prepare the soil, and afterwards foster the seed and bring it to maturity.

1. Christian Marriage.—The basis of the Christian home is Christian marriage; that is, marriage entered into according to religion, and cemented by God's blessing. So great is the importance of marriage to the temporal and eternal welfare of mankind, that, as it had God for its Founder in the Old Law, so, in the New Law, it was raised by Our Divine Lord to the dignity of a sacrament of the Christian religion. Natural likings and instincts have their value and weight; but they ought not by themselves to be a decisive motive in so important a step as Christian marriage; nor are they a safe guarantee for the proper fulfilment of the high ends for which marriage was ordained. That Christian hearts and lives may be wisely and rightly joined, God must join them, and religion sanctify the union; and though the Church sometimes permits the cotraction of mixed marriages, she never does so without regret and without a feeling of anxiety for the future happiness of that union and for the eternal salvation of its offspring.

2. The Indissolubility of Marriage.—The security of the Christian home is in the indissolubility of the marriage tie. Christian marriage, once consumated, can never be dissolved save by death. Let it be well understood that even adultery, though it may justify "separation from bed and board," cannot loose the marriage tie, so that either of the parties may marry again during the life of the other. Nor has "legal divorce" the slightest power, before God, to loose the bond of marriage and to make a subsequent marriage valid. "What God hath joined together, let no man put asunder" (Matth. xix, 6). In common with all Christian believers and friends of civilization, we deplore the havoc wrought by the divorce-laws of our country. These laws are fast loosening the foundations of society.

Let Catholics at least remember that such divorces are powerless in conscious. Let them enter into marriage only through worthy and holy motives, and with the blessings of religion, especially with the blessing of the Nuptial Mass. And then, far from wishing for means of escape from their union, they will regret that it can be dissolved even by death.

3. Home Virtues.—The pervading atmosphere of the Christian home should be Christian charity—the love of God and of the neighbor. It should be the ambition and study of Christian parents to make their home a sanctuary, in which no harsh nor angry, no indelicate nor profane word, should be uttered.—in which truth, unselfishness, self-cotrol, should be carefully cultivated, in which the thought of God, the desire to please God, should be sweetly and naturally held before the children as their habitual motives. From the home sanctuary, the incense of prayer should ascend as a most sweet morning and evening sacrifice to the Lord. How beautiful and rich in blessings is the assembling of parents and children for morning and evening prayer! Our hearts are filled with consolation when, in the course of our pastoral visits, we meet families in which this holy practice is faithfully observed. In such families, we are sure to find proofs of the special benedictions of heaven. Faith, religion and virtue are there fostered to luxuriant gowth, and final perseverance almost assured. We earnestly exhort all parents to this salutary custom. And if it be not always feasible in the morning, at least every evening, at a fixed hour, let the entire family be assembled for night prayers, followed by a short reading from the Holy Scriptures, the Following of Christ, or some other pious book.

4. Good Reading.—Let the adornments of home be chaste and holy pictures, and, still more, should, interesting and profitable books. No indelicate representation should ever be tolerated in a Christian home. Artistic merit in the work is no excuse for the danger thus presented. No child ought to be subjected to temptation by its own parents and in its own home. But let the walls be beautified with what will keep the inmates in mind of our Divine Lord, and of His saints, and with such other pictures of the great and the good as will be incentives to civic and religious virtue.

The same remark applies equally to books and periodicals. Not only should the immoral, the vulgar, the sensational novel, the indecently illustrated newspaper, and publications tending to weaken faith in the religion and the Church of Jesus Christ, be absolutely excluded from every Christian home, but the dangerously exciting and morbidly emotional, whatever, in a word, is calculated to impair or lower the tone of faith or morals in the youthful mind and heart, should be carefully banished. Parents would be sure to warn and withhold their children from

anything that would poison or sicken their bodies; let them be at least as watchful against whatever could poison their souls. Let the family bookshelves be well supplied with what is both pleasant and wholesome. Happily, the store of Catholic literature, as well as works which, though not written by Catholics nor treating of religion, are pure, instructive and elevating, is now so large that there can be no excuse for running risk or wasting one's time with what is inferior, tainted or suspicious. Remember, Christian parents, that the development of the youthful character is intimately connected with the development of the taste for reading. Of books as well as of associations may be held the wise saying: "Show me your company and I will tell you what you are." See, then, that none but good books and newspapers, as well as none but good companions, be admitted to your home. Train your children to a love of history and biography. Inspire them with the ambition to become so well acquainted with the history and doctrines of the Church as to be able to give an intelligent answer to every honest inquirer. Should their surroundings call for it, encourage them, as they grow older, to acquire such knowledge of popularly mooted questions of a scientific or philosophical character as will suffice to make them firmer in their faith and proof against sophistry. We should be glad to see thoroughly solid and popular works on these important subjects from able Catholic writers, become more numerous. Teach your children to take a special interest in the history of our own country. We consider the establishment of our country's independence, the shaping of its liberties and laws, as a work of special Providence, its framers "Building better than they knew," the Almighty's hand guiding them. And if ever the glorious fabric be subverted or impaired, it will be by men forgetful of the sacrifices of the heroes that reared it, of the virtues that cemented it and of the rights on which it rests; or ready to sacrifice principle and virtue to the interests of party or self. As we desire therefore that the history of the United States should be carefully taught in all our Catholic schools, and have directed that it be especially dwelt upon in the education of ecclesiastical students in our preparatory seminaries; so also we desire that it form a favorite part of the home library and home reading. We must keep firm and solid the liberties of our country, by keeping fresh the noble memories of the past, and by sending forth continually from our Catholic homes into the arena of public life recruits of patriots and not of partisans.

5. The Holy Scriptures.—It can hardly be necessary for us to remind you, beloved brethren, that the most highly valued treasure of every family library, and the most frequently and lovingly made use of, should be the Holy Scriptures. Doubtless in the fourth book of the "Imitation" you have often read

A'Kempis's burning thanksgiving to our Lord for having bestowed on us, not only the adorable gift of His Body in the Holy Eucharist, but also for having given us the priceless treasure of the Holy Scriptures, "the Holy Books, for the comfort and direction of our life." And you have before your eyes, prefixed to the Douay version of the Holy Bible, the exhortation of Pope Pius the Sixth in his letter to the Archbishop of Florence, that "the faithful should be moved to the reading of the Holy Scriptures; for these," he says, "are most abundant sources which ought to be left open for every one to draw from them purity of morals and of doctrine, to eradicate the errors which are so widely disseminated in these corrupt times." And St. Paul declares that "what things soever were written, were written for our learning; that through patience and the comfort of the Scriptures we might have hope" (Rom. xv, 4). We hope that no family can be found amongst us without a correct version of the Holy Scriptures. Among other versions, we recommend the Douay, which is venerable as used by our forefathers for three centuries, which comes down to us sanctioned by innumerable authorizations, and which was suitably annotated by the learned Bishop Challoner, by Cannon Haydock, and especially by the late Archbishop Kenrick.

But in your reading remember the admonition of A'Kempis: "The Holy Scriptures must be read in the same spirit in which they were written:—If thou wilt derive profit, read with humility, simplicity and faith (Bk. I, ch. v.). And keep ever before your mind the principle laid down by St. Peter in the first chapter of his second Epistle: "Understanding this first, that no prophecy of Scripture is made by private interpretation, for prophecy came not by the will of man at any time, but the holy men of God spoke, inspired by the Holy Ghost." And this other given by St. John, in the fourth chapter of his first Epistle, in the name of the Apostolic teaching Church: "Dearly beloved, believe not every spirit, but try the spirits if they be of God. . . . We are of God; he that knoweth god, heareth us; he that is not of God heareth us not; by this we know the spirit of truth and the spirit of error." In these two divinely inspired rules you have always a sure safeguard against the danger of error.

6. The Catholic Press.—Finally, Christian parents, let us beg your earnest consideration of this important truth, that upon you, singly and individually, must practically depend the solution of the question, whether or not the Catholic press is to accomplish the great work which Providence and the Church expect of it at this time. So frequently and so forcibly has the providential mission of the press been dwelt upon by Popes and prelates and distinguished Catholic writers, and so assiduously have their utterances been quoted and requoted every-

where, that no one certainly stands in need of arguments to be convinced of this truth. But all this will be only words in the air, unless it can be brought home to each parent and made practical in each household. If the head of each Catholic family will recognize it as his privilege and his duty to contribute towards supporting the Catholic press, by subcribing for one or more Catholic periodicals, and keeping himself well acquainted with the information they impart, then the Catholic press will be sure to attain to its rightful development and to accomplish its destined mission. But choose a journal that is thoroughly Catholic, instructive and edifying; not one that would be, while Catholic in name and pretense, uncatholic in tone and spirit, disrespectful to constituted authority, or biting and uncharitable to Catholic brethren.

Beloved brethren, a great social revolution is sweeping over the world. Its purpose, hidden or avowed, is to dethrone Christ and religion. The ripples of the movement have been observed in our country; God grant that its tidal wave may not break over us. Upon you, Christian parents, it mainly depends whether it shall or not; for, such as our homes are, such shall our people be. We beseech you, therefore, to ponder carefully all that we have said concerning the various constituents of a true Christian home, and, to the utmost of your ability, to carry them into effect. And we entreat all pastors of souls to bear unceasingly in mind, that upon the Christian school and the Christian homes in their parishes must mainly depend the fruit of their priestly labors. Let them concentrate their efforts on these two points,—to make the schools and the homes what they ought to be; then indeed will they carry to the Lord of the harvest full and ripe sheaves, and future generations will bless them for having transmitted unimpaired the priceless gifts of faith and religion.

The Papacy in Peace and in War

A large and distinguished audience gathered on the evening of Sunday, March 26th in the magnificent City Hall Auditorium, at Portland, to listen to a masterly address on the timely subject, "The Papacy in Peace and in War", by the Hon. W. Bourke Cockran of New York. But little reflection is required to show that the subject chosen for the occasion is beautiful and inspiring in the extreme taking into consideration as it necessarily does, the Papacy from that day when this Divine institution emerged from the obscurity of the Catacombs to take its rightful place in the councils of the nations, as the only power destined to endure according to the promise Divine until the end of ages, as that power which must of necessity assist at the birth of empires, share their days of prosperity, and guide them on to a glorious destiny, as that power preordained to witness the rise and fall of earthly grandeur, and yet endure, notwithstanding the crumbling of kingdoms and the passing of the greatest works of man.

There were present on the stage, the Rt. Rev. Bishop and the invited guests of the evening, His Excellency, the Governor of the State of Maine, the Hon. Oakley C. Curtis, His Honor, the Mayor of the City of Portland, the Hon. Wilfrid G. Chapman, the Hon. Judge of probate for Cumberland County, Charles L. Donahue, Esq., The Rt. Rev. Vicar General of the diocese of Portland, the Rt. Rev. M. C. McDonough, V. G., P. R., P. A., pastor of St. Patrick's church, Lewiston, Me., the orator of the occasion, the Hon. W. Bourque Cochran, and The Rev. John Wynne, S. J., of New York.

After a short selection by the Cathedral sanctuary choir, Bishop Walsh advanced to the front of the platform, and introduced in a few well chosen words the distinguished guest whose privilege it was to address the thousands present, on an intensely interesting subject, one most appropriate for these historic times.

The Rt. Rev. Bishop first paid his respects to Gov. Curtis and Mayor Chapman for their courtesy, assuring them that the Catholic church always taught her children to uphold the hands of those charged with the temporal powers of state, and the administration of the laws of the land. "Human beings are endowed with three mediums of power," continued the Bishop; "the sword, the pen, and the tongue. The sword has always been an instrument of influence and torture. It may flash in the sun for evil as well as right. It has and will again,

when the present war is over, be glorified by poet and sculptor. The pen is more mighty than the sword, but greater than either is the human tongue or the human voice which may be so impressive, so effective in swaying or guiding the wills of men. In this field I know of none greater than the man whom it is my honor to introduce to you this evening, and it is therefore my pleasure to present to you the Hon. W. Bourke Cochran of New York."

Mr. Cochran, who was cordially applauded as he advanced, gracefully thanked the Rt. Rev. Bishop for his flattering introduction, paid his respects to the State and civic authorities present, then turned his attention to the great subject uppermost in the minds of his vast audience, "The Papacy in Peace and in War," assuring his hearers that it was not his intention to treat the deeply interesting question from a Catholic standpoint, but rather to draw his arguments from sources which admitting of no controversy, would show clearly the position of the Papacy in peace and war from the years of Constantine to the present day.

Taking Macaulay's beautiful review of "Ranke's Lives of the Popes," Mr. Cochran quoted passage after passage from the great English historian's well known essay on the perpetuity of the Church whose long continued existence, he vainly strives to explain, leaving her as he found her in all her magnificence, the orator of the evening clearly showed that what to the great Macaulay was an unanswerable question, admitted of easy solution to the humblest child of the Church who learns from his very infancy to look upon her not as a mere human institution, but as the work of the Divine hand which has fashioned her, and which will guide, protect, and assure her existence unto the end of time.

"The explanation of this seeming enigma," continued the eloquent speaker, "is simple, The Church is not a human institution: her tactics of which Macaulay speaks, are but the voice of God as interpreted by His vicar-general on earth, the Pope. This is why she shows no signs of decay, but on the contrary gives every evidence of growth and increase; this very fact stamps her with the seal of a supernatural origin; while it is of the very nature of the works of man to crumble and decay, from the very moment of their creation, hers is a destiny which endures, which changes not. The Divine origin of the Church is a matter of faith, and matters of faith are not proper subjects to be discussed from the lecture platform. Their place is in the churches where they are taught by her regularly ordained, consecrated ministers, hereby clothed in her authority, and duly authorized to perform this sacred duty. Our attention is therefore directed to the temporal side of the Papacy, to the discussion of its growth, to its work in the world.

"During the first three hundred years of her existence, the Popes took no part in political affairs. With the infant church beset on every side by the expiring powers of Paganism, they were fully occupied in propagating and preserving the faith, living as a rule in the catacombs, often giving up life itself in defense of the truths which they taught. The first time we get a glimpse of one of her chief pastors taking part in the general welfare of the state, was that day when the barbarian conqueror, stood as it were before the gates of imperial Rome. The Roman empire was now tottering to its fall: her conquering legions were no longer able to meet and roll back the savage hordes of northern and eastern Europe now surging down upon her. Now it was that the emperor Valentinian came knocking at the door of the Papacy, beseeching the Holy Father to go forth and make terms with the invader. With consternation general throughout the imperial city, with the strength of the Divine institution behind him, Pope St. Leo went forth to meet Attila, the Hun; the proud monarch to the surprise of all kindly received the saintly envoy, listened to his eloquent pleadings and stayed the onrush of his ravaging hordes. Again, but three years later, in 455 we see this same Leo going forth to meet the African vandal, Genseric, and while he was unable to stay his advancing arms, he nevertheless obtained from him a promise that the sanctity of the Church and womanhood should be observed, a promise which was faithfully kept. Finally when the setting sun of the western empire was fast sinking beneath the horizon, to another pope, Gregory, are we indebted for the preservation of law and order, while Odacer, king of the Heruli, was taking possession of the throne of the Caesars.

Now it was that the power of the Papacy became apparent. With the whole world degraded by the corruption of the fallen empire and the excesses of the barbarian hordes, with the people seemingly sunk together in the unspeakable and indescribable depths of anarchy and horror, the heroic pontiff sent out the Catholic missionaries to labor in this apparently hopeless whirlpool, and they it was under the guiding hand of the Papacy, that brought the first rays of light to the sunken world. These men went out not for plunder, but to teach. Conscious of their worth, the people among whom they labored, asked them to remain; lands were bestowed on them; homes were erected which flourished and grew in time into those magnificent institutions, the monasteries of later years. Knowing their value, special privileges were accorded them which even under the feudal system enabled them to survive the exactions of the lords of the soil. They were allowed to plant the seed, and gather their harvest. In time about these religious centers, schools were established, in which learning was

fostered by the monk without whose assistance the light of letters must indeed have been extinguished. These institutions became a home for the poor, and the oppressed might ever find an asylum within their walls. They established the right of all the needy to come to them in their distress; food and shelter were freely given, and the hand of a grudging giver was unknown. In those days the best man was he who could wield the sword; the laborer, the man who was sick, the infirm was simply tolerated. The church was the only friend such a one could claim; she was the only one to receive them into her homes, establishing thereby a new order of civilization, showing to the world that while a man might be poor and lowly, he was still a man, just as deserving of consideration, entitled to the same respect and esteem as the mighty lord of war. The same custom was universal wherever a church home raised its spires, for they were all under the same rule, the rule of the Roman pontiff; he it was who planned and directed their institutes, and he it was who consequently became the architect of that new civilization which came as it were from out of the ruins of the past.

The civilization thus established survived, and became the rule and guide of the world. As the nations attained more and more the mastery of their people, regular tribunals were established where those who had heretofore sought protection in the sanctuary, might obtain justice. Once the State was able to judge impartially between the just and the unjust, the right of asylum within the church was no longer necessary, and then it was that she permitted the civil tribunals to judge between man and man. So it was with the poor and the unfortunate. In the feudal age, but little consideration would have been given them were it not for the protecting aegis of the Church thrown about them; but the moment the State realized its duties and obligations, the unfortunates were taken over, homes were provided for them, and the system which had its origin in the Papacy saw its aims and purposes realized in the benign workings of the well ordered State.

When the barbarian hordes were again spreading over Europe, the only power on earth able to unite the Christian nations against a common enemy, was that of the Papacy. As the Saracen legions were advancing into France for the conquest of yet other lands beneath the power of the Crescent, it was St. Gregory III who rallied the Christian peoples for the defense of Christendom. The decisive victory of Poitiers won over the Saracens by Charles Martel checked their onward course and turned them back towards the Pyrenees. Another of the Holy Fathers, Pope Stephen, journeyed to the court of Pepin, son of the illustrious Charles Martel, to seek his assistance against the Lombards. Rome was thus saved from their

ravages. Out of gratitude for all that the common Father of the Christian world had accomplished for civilization, Pepin now master of Italy, made a donation of his conquests in the vicinity of Rome to the Papacy, thus creating a new power under the immediate government of the Holy Father to be known as the "Ecclesiastical State," thereby constituting the Pope a temporal ruler, placing him on terms of equality with the other European sovereigns, thus facilitating the organization of those great movements known as the Crusades.

In the years following the death of the great Charlemagne, when feudalism again seemed about to take possession of the land, when war and anarchy was practically universal, the Papacy intervened in the establishing of that great ordinance known as "The Peace of God" an ordinance which was enforced by the Pope, and which brought prosperity to war torn Europe. This the Holy Father did for the sake of peace only, not for any other purpose. Under this beneficent regime, European prosperity became so great that men were again led to forget God, and plunge their country into the throes of devestating war. Now it is that we find the Papacy proposing "The Truce of God," whereby war during certain seasons of the year was prohibited. These periods of peace and tranquility were gradually increased until as one distinguished writer has well said there remained only about one quarter of the year which was "open time for fighters."

The age of Chivalry came next which had in its turn to be reformed by the Church. The principles of war as we have them today, the rights of non-combatants, the prohibition of the strong from warring upon the weak, the privileges accorded those engaged in commerce and mercantile affairs, each and every one of these principles was laid down by the Pope for the guidance of the Knights of old, and ruled them in their warfare. While the Church is against war, she nevertheless realizes that it is sometimes necessary for the insurance of peace,—but even here the Papacy did its best to mitigate and limit the horrors of war.

That era of peace and prosperity which followed the expulsion of the Infidels, from Europe, has never been surpassed. During this age, with the tremendous growth of the great cities, the trade guilds came into existence. These beneficial associations were granted the same privileges, the same immunities, that had been enjoyed by the religious houses of old, hence the pattern as set forth by the early fathers of the church, became in turn the examplar under which modern states were governed. The representative order naturally followed, and the present governmental system with its constitutions and its checks upon the power of the sovereign grew thus directly from the old time power of the church: The constitutional government of the present day is therefore

greatly indebted to the Papacy which through the instrumentality of the monastic institutions laid down those principles of peace which have produced such abundant fruits.

Since the ninth century, the feudal system had been viewing with a jealous eye the immense estates and wealth of the monasteries. The temptation to plunder them was great, and here again the Papacy had to intervene and to carry on what have been termed the wars of the investiture, a term much misunderstood, but easily explained. Every bishop on the day of his consecration takes an oath to hand over to his successor the property of the church entrusted to his care. The feudal ruler saw therefore if he could only control the nomination of the bishops, and have men of his choice appointed, creatures who would at his bidding hand over the treasures of the church the goods must inevitably be his. The popes strenuously opposed this far reaching move, this dangerous assumption of the part of the feudal lord and kings in a series of bulls that laid down the present day laws for the conservation of property. Thus it appears that the great principles of modern laws were first enunciated by the Popes in the decrees which they issued against the feudal powers, because of their unjust usurpations. Our government is the only one in the world built of the principle that the powers of the sovereign are no more important than their limitations. Every other governmental system has been based solely on the power of the sovereign, and the people had no power or right.

The Popes were therefore the founders of all that we have enumerated or set forth. Still they themselves originated nothing: they did not create the faith: they were simply instruments in the hand of Almighty God; theirs it was to expound the truth, and when they spoke, their utterances were at once clothed with the Divine authority.

The modern doctrine of preparedness means nothing more or less than the extinction of all the nations of the earth save the one which shall make itself the most proficient in the art of war, a doctrine little less than destruction in its most awful form. There is only one power on earth that can bring peace to the warring nations now engaged in the titanic struggle of the ages, the power that has ever stood for peace and justice, the Papacy. No other institution on earth commands the respect or the right to reconcile the differences of men and to force them to a realization, that the modern doctrine of materialism which has now held sway for over a hundred years, a doctrine founded solely on self interest, can have only one result, the destruction of human liberty, and the degradation of the human race; that only in the benign laws Divinely inspired by Almighty God through the institution known as the Papacy, can man attain that degree of peace and happiness that should characterize these the days of his earthly sojourn.

Catholic Schools and State Aid

A move looking to an equitable division of the funds annually allotted by the State to the support of "Public Schools" was made on the evening of April 3rd, 1916 by Bishop Walsh who appeared before the Portland city government in behalf of the numerously attended Catholic schools of the town.

Speaking before a joint session of the city fathers, the Rt. Rev. Bishop began by disclaiming that he had any intention of making the question a religious one for that would only serve to cloud the issue, and detract from the only method which would seem to offer a common ground on which all could stand, namely taking the case on its merits as a matter of simple justice. There are now two thousand pupils attending the Catholic schools in Portland. These schools have been built and are supported by the Catholic citizens of the city, who while saving the town thereby about $60,000 annually, have not thus far entered any complaint, even though they are at the same time contributing their pro rata for the support of the other schools from which their children derive no benefit. Were our Catholic people to withdraw the support thus voluntarily accorded their schools, the city would at once be obliged to provide for these two thousand children. This would necessitate the erection of several school buildings, besides the expenditure of a large sum of money annually for equipment and teachers salaries. Our people, believing in the necessity of religious instruction for their children during a portion of the school hours, have no intention of abandoning the work which they have thus far maintained, and I am not even asking in their behalf, continued Bishop Walsh, for any part of the city school funds as such, I am simply asking your honorable body to see if some form of contract or agreement may not be made whereby our children may have expended in their schools a portion of the school funds which the city received from the State. When making its claim on the State school fund, the city naturally takes into account the pupils attending not only the Public, but also the Parochial schools. For all of whom about $10 each is received from the State. While their numbers are duly considered in the application for this State aid, no consideration whatsoever is given them in the distribution of amount allotted, which does not seem just, especially since their parents have by their taxes paid their pro rata to the common fund. I am presenting this matter before you not as a Catholic, but on the grounds of simple justice,

just the same as I would for any other body religious or secular that could show a school attendance of two thousand pupils. I hold that such a body would be entitled to consideration, just the same as I now claim that our schools have rights which have not heretofore been recognized.

At the close of this lucid presentation of this important question, Bishop Walsh was followed by the Rev. Ashley D. Leavitt as the representative of the Federation of Churches who dwelt largely on the Common school as a great melting pot into which the children of all kinds of people are thrown, where they are mingled and given an opportunity of becoming acquainted with one another. Mr. Leavitt seemed to find in the carrying out of the Bishop's idea nothing but disaster for the our country. The President of the Federated Churches, The Rev. C. O. Mills took a similar ground in the few brief remarks which he addressed the members of the city government, but as far as we have seen this important hearing reported, neither of the Reverend gentlemen who spoke in reply to the case as presented, touched the real issue raised by the Rt. Rev. Bishop who laying aside all sentimental reasons, considered the plea in behalf of the schools maintained by our Catholic people, as a question of simple justice, one in which they actually have constitutional rights.

WHAT THE CATHOLIC CHURCH HAS DONE FOR MEXICO

1. She banished cannibalism and paganism.
2. She overthrew idolatry and established the Christian religion in its place.
3. She abolished polygamy and taught the Indian races of Mexico and Western North America the sanctity of the marriage relation.
4. She was the first in the New World to establish for the native races, universities, colleges, schools, hospitals, orphan asylums, conservatories of music, and industrial schools.
5. She improved the social and domestic life of the natives through the training she gave them in agricultural arts, industrial pursuits, ad the learning of useful trades.
6. She made Mexico a center for missionary effort for western North America, sending her missionaries among all the races occupying the country extending from Behring Strait to the Isthmus of Darien. Her efforts extended as far east as Missouri River and Florida.

WILLIAM H. SLOAN in The Missionary.

Holy Week

This week of weeks always occupies a prominent place in the yearly activities of our Catholic people who of all others, are wont to consecrate these days so commemorative of those sacred memories which mark the last days of our Savior, to almost a constant attendance at the services held by the Church in remembrance of these historic days.

Each day has its message, each day its lesson, and happy is the Catholic who enters with heart the celebration of the mysteries so prominently brought before us in the liturgy which marks the closing services of the Lenten season. The meaning of these solemn services, briefly summarized from an article in the Messenger of the Precious Blood, by Fr. Benedict, C. PP. S., appears as follows in the columns of The True Voice, April 14, 1916:

Palm Sunday.

With Palm Sunday the Church enters upon the final and most solemn week of the Lenten penitential season to celebrate the Passion and Death of our Redeemer. Every part of the Church's sacred liturgy with its offices and prayers is directed to the end that in the hearts of the faithful sentiments compassion, gratitude and love for our Lord might be aroused.

According to present rite branches of evergreen or palms are blessed by the celebrant before Mass and distributed to the faithful. During this blessing the priest prays that God may preserve from dangers of body and soul those that receive these palms, take them to their homes and reverently keep them in their houses.

Tenebrae.

This is the name given to the Matins and Laudis which are sung on the afternoons or evenings of Wednesday, Thursday and Friday of Holy Week, in cathedrals, large churches, seminaries and colleges. At the beginning of the office there are seen on a triangular chandelier placed near the altar twelve candles of unbleached wax, and at the upper angle one of white wax; the white candle represents our Lord and the unbleached candles His apostles. At each of the antiphons that recur at intervals during the recital or singing of the psalms, a candle is extinguished to represent the flight of the disciples after the capture of our Lord. During the chanting of the

Benedictus the six candles on the high altar are extinguished, while at the end of the antiphon after the Benedictus the white candle left burning on the apex of the triangular frame is taken down and hidden at the Epistle corner of the altar. The same candle is brought out again at the end of the office and replaced on the stand after the clapping with books and hands to symbolize the confusion consequent on Christ's death with the accompanying convulsions of nature.

Maundy Thursday.

This term is derived from the first word of the antiphon—Mandatum—sung at the washing of the feet of twelve persons by the Pope and others that follow this custom of the early days of the Church. On this day the Church, for a brief time at least, suspends her grief to honor with all her pomp and magnificence the day of the Institution of the Blessed Eucharist. The Mass is celebrated in white vestments. When the priest at the altar intones the angelic Christmas carol: "Gloria in excelsis Deo," all the church bells unite with the organ's loud peal to form, as it were, its triumphal accompaniment. But with the close of the celestial hymn every sound of musical instruments ceases throughout day and night until the Gloria in the Mass of Holy Saturday; meanwhile the Church returns to her ancient custom of summoning the faithful to divine services by a wooden clapper. The celebrant consecrates an additional Host which placed in a chalice is during the chanting of the Pange Lingua borne in solemn procession to the place prepared for it, and to be used on that day when no oblation or consecration is performed by God's minister, for God on that day made the oblation Himself upon the Cross erected amid the limestones of Mt. Golgotha! The Real Presence reposes in the tabernacle of that so-called Repository which is richly decked with flowers and lights; and in all parts of the Catholic world aspirations and prayers are poured forth to Jesus in His Sacrament of Love for the outrages He received from the Jews during those same hours. In the Mass of this day bishops solemnly consecrate the holy oils used at various functions during the year.

Good Friday.

On this day the Church commemorates the Passion and Death of Christ so that it is the saddest and most solemn of all the days of Holy Week. What desolation reigns supreme in the sanctuary of the church as the morning ushers in Good Friday! The officiating priest appears in black and sombre vestments and prostrates himself before the stripped altar with its cross veiled in black. Nor are any candles lighted.

After a short pause, the altar is covered with a white cloth; the priest rises and proceeds to the Epistle side of the altar where he reads passages of the Old Testament, followed by the Passion from St. John. Since Christ died on this day, the Church prays for all conditions of men, for all the members of the hierarchy, for the prosperity of all Christian people, for catechumens and heretics, and even for Pagans and Jews.

When these prayers are ended, the Cross, which has been up to this time covered with black, is now again exposed to view, adored and kissed by clergy and people. After the adoration of the Cross the Blessed Sacrament is borne in procession from the Repository to the altar, the candles of which have just been lighted. As mentioned before there is no Mass on Good Friday, and the closing ceremonies of today's services are very brief.

Holy Saturday.

The ceremonies of this day begin early in the morning with the blessing of the new fire struck from a flint. From this fire the triple candle is lighted and carried up the church by the officiating clergyman, who three times chants the words "Lumen Christi," to represent the gradual development of the knowledge of the Blessed Trinity. During the chanting of the grand and soul inspiring "Exultet," the Paschal candle is blessed into which five grains of blessed incense are imbedded in memory of the five wounds of Christ. The blessing of the candle is followed by the twelve prophecies, and after they have been read, the priest goes in procession to bless the font. The water is scattered toward the four quarters of the world to indicate the Catholicity of the Church and the world-wide efficacy of her sacraments; the priest breathes on the water in the form of a cross and plunges the Paschal candle three times into the water, for the spirit of God is to hallow it, and the power of Christ is to descend upon it; and lastly a few drops of the oil of catechumens and of the chrism are poured in order to signify the union of Christ, our anointed King, with His people. On the way back from the font the Litanies of the Saints are begun and continued while the clergy lie prostrate before the altar. Thereafter the altar is covered with cloths, decked with flowers, and the Mass is begun in white vestments. At the "Gloria" the organ is again played, the bells are rung and the joyful strains of the alleluia peal forth after the Epistle. This Mass is somewhat abbreviated by the omission of a few non-essential parts to some extent replaced by the vespers of the day.

Relics of Calvary

LOCATION OF THE EVIDENCES OF THE SAVIOR'S CRUCIFIXION.

A French writer locates the relics of the cross and crucifixion as follows:

The Wood of the Cross—The largest portions are in the basilica of the Holy Cross of Jerusalem in Rome, and in the Cathedral of Paris.

The Title of the Cross—The tablet on which is the well-known inscription I. N. R. I. (Jesus Nazarenus, Rex Judaeorum—Jesus of Nazareth, King of the Jews) is preserved in the basilica of the Holy Cross of Jerusalem, Rome.

The Crown of Thorns—It forms part of the treasure of our Lady of Paris, but is devoid of thorns, which have been granted to a great many churches. This relic, with the fragments of the cross, is borne in triumph by twelve canons or cures of Paris in the solemn procession which is held at eight o'clock Good Friday night in the Cathedral of Notre Dame.

The Church of St. Sernin, in Toulouse, has a fragment of the crown, which was given it by St. Louis, through his brother Alphonse, count of Poitiers and Toulouse.

The Nails—One, history relates, was thrown by St. Helena into the Adriatic to calm a storm; the second is in the famous iron crown of the ancient Lombard kings (used by Napoleon I. in his coronation); the third is the Church of Notre Dame, in Paris. At Monza, near Milan, is a nail whose authenticity Benedict XIV is said to have established.

The Sponge—Is at Rome, in the basilica of St. John Lateran.

The Lance—The point is at Paris and the rest at Rome.

The Robe—It was given to the Church of Treves by St. Helena. (It is known as the Holy Coat.)

The Tunic—Charlemagne gave it to the monastery of Argenteuil, near Paris, where his sister was a nun. The Church of Argenteuil has the relic to this day.

The different pieces of the Winding Sheet—The largest is at Turin. The Church of Cadonin, department of Dordogne, France, has the cloth in which the head was wrapped.

Rome has the linen with which Veronica wiped Christ's face.

The upper part of the pillar of the scourging is at Rome in the Church of St. Praxedes since 1223. The other part is at Jerusalem, in the Church of the Holy Sepulchre.

Life of Cardinal Cheverus

The Catholic people of New England, without doubt, looked forward with pleasure to the long awaited visit of their chief pastor whose advancing years now rendered this long journey one of unusual fatigue for the devoted occupant of the See of Baltimore. Bishop Carroll had already visited Boston in the spring of 1791, so that more than twelve years has passed by since the illustrious prelate had been able to mingle with the children of this distant portion of his vast diocese.

Dr. Matignon and Father Cheverus had time and again urged him to come and tarry for a while among them, and his replies to the many letters of his zealous priests on the New England mission, show that a journey from Baltimore to Boston was then a question of several days which meant much to the venerable prelate now approaching the evening of his days.

It was about the beginning of September when Bishop Carroll started on this his 2nd and last official trip to New England. Leaving Baltimore, the Bishop passed through Philadelphia, crossing the Schuylkill at Hoebuck's ferry, and rested for a brief interval at the country home of Andrew Morris, after which he continued on to New York, where he embarked on a sailing packet for Providence, R. I., from which place the picturesque New England stage coach was doubtless his means of passage to the city of the Puritans in which he probably arrived a few days before September 29th, the date set for the dedication of the new church which owed its existence to the untiring efforts of Dr. Matignon and his zealous assistant, Father Cheverus, who had given of his youthful energy that the Catholic church might on this occasion take her rightful place in the very heart of New England. Located on Franklin Street, not far from Devonshire Street, the new edifice was one in which the Catholic people might take reasonable pride. Of the Ionic order, severe in its simplicity, it represented the best work of Charles Bulfinch, the greatest American architect of his day, who out of friendship and admiration for the humble Cheverus had kindly donated his services. To Father Cheverus naturally fell the task of arranging for the dedication. The final preparations, the trimming of the altars, walls, and columns, the distribution of seats for the ceremony, the selection of the honored guests, the care to remember each and every one who had given kindly aid to the great project, became the constant occupation of the tireless worker. In a case where so many had lent a helping hand, it was necessary that none be overlooked

who might wish to take part in or witness the historic ceremony, for we must not forget that this was the first solemn occasion on which a Bishop had been called to officiate in New England. Father Cheverus who had now been in Boston about seven years, had by his amiable address and manners, won the good will and friendship of the town's best people, many of whom were anxious to be present, more especially as the church stood in their very midst, a fact beautifully recalled by the late Archbishop, the illustrious Williams, who on the occasion of the centenary observance of this happy event, in giving expression to his childhood memories, said: "We bought that land from the Boston Theatre. Remember the site of the old cathedral was in the most beautiful part of the town—at the end of Franklin square—and the theatre owned both sides of the lower part of the street. The theatre people agreed to sell us that lot at one-half of what they could get for it when we bought it. And remember in that street in those days were some of the principal families of the city. I remember the Bradleys, the Wigglesworths, the Amorys and others who lived each side of the street, showing what a choice spot it was and one of the select streets of the city." What a few years before would have been quite impossible, had now been brought about by the tact of John de Cheverus who had taught the Puritan by word and example to think better, even more favorably of the old church, that had in days gone by been so abhorred. When Bishop Carroll had visited Boston in 1791, he hardly dared hope for the dawning of such an auspicious day. While he had frequently exchanged letters with Father Cheverus since his arrival in America, and had often expressed a desire to know him, it was only on this happy occasion that the good Bishop of Baltimore had the pleasure of meeting his faithful priest, and laying the foundation of that friendship which grew deeper with passing years. While recognizing Carroll as his Bishop, and giving him all the respect due his exalted office, all the letters addressed by Cheverus to his venerable ordinary show that he had in addition to the regard due a bishop on the part of his priest, all the filial devotion of a son towards the loving father, a devotion which increased, if possible, when in the order of Divine Providence, the humble priest became the first Bishop of Boston.

Just why Father Cheverus was chosen to deliver the dedicatory sermon, we do not know, for we might reasonably presume that Bishop Carroll might wish on such an advantageous opening, to talk at some length to the good people of Boston, and that they would be anxious to hear their Bishop who came to them so seldom, in preference to one whose duty and privilege it was to address them Sunday after Sunday. In this they were not disappointed, for Bishop Carroll's well chosen words showed only too clearly his heart felt pleasure at the great

progress of religion in this city. The numerous attendance, the assistace of so many of his friends from all ranks of society, the presence of the chief pastor, appeared to give renewed force to Father Cheverus who easily surpassed all previous efforts by the unction and eloquence of his sermon which left a visible impression on the entire audience. Even the aged Bishop Carroll, unable to suppress his feelings, embraced his young priest, and thanked the Lord for having given such an efficient worker to the Church of Boston.

As a fitting close to this eventful day, Father Cheverus arranged an illumination of the exterior of the new church, distributing here and there about the sacred edifice, especially on the façade, myriads of twinkling lights, while the revered emblem of man's redemption, brightly illumined shone against the dark background of the night, throwing light as it were into darkness, seeming already to presage the glorious destiny of our struggling pioneers in faith, now assembled beneath the protecting aegis of "The Holy Cross" for such was the appropriate title bestowed on the new temple of Catholic worship, a title which at once identified it with that first attempt to plant the faith more than two hundred years before on Ste. Croix island. On every side from the assembled multitudes, were heard many expressions of praise and congratulations offered to Father Cheverus at the successful termination of his work. A witness of these touching scenes, Bishop Carroll could not help recalling his first visit to Boston in 1791, under circumstances which made the outlook for the Church in New England any thing but promising. But the patient work done in a quiet way, by Francis Matignon and his friend John de Cheverus, was already bearing fruit in abundance, and as the great missionary Bishop sought his humble bed at the termination of this day of general rejoicing, he could not but have offered up a prayer of fervent thanksgiving for the consoling state of the Catholic faith in this distant portion of the diocese of Baltimore.

But little rest was given the good Bishop during his stay in Boston. Surrounded by his devoted clergy, Dr. Matignon and Fathers Cheverus and Romagné, he had an opportunity to thoroughly discuss the needs and prospects of the Church in New England with the zealous men who had now for several years been blazing the trails in preparation for the future harvest. The chief pastor of the American church had a chance to take up the question of the possible return of Father Cheverus to France, but there was now little to be settled on this point. The Bishop's letter of April 9, 1803 had already dispelled all doubts as to the path of duty. As early as Low Sunday of this same year, the exiled priest had announced his determination to forego the pleasure of a return to his native land, and to con-

secrate the remainder of his years for the upbuilding of the Church in America. This welcome news brought joy to all. Henceforth the Catholic people of the country, especially of Boston and other parts of New England could look on him as their own, as one who would abide with them to share their joys and sorrows. Satisfaction at this fact was expressed to Bishop Carroll on every side, as in company with his faithful priests, he visited the homes of not a few of the early Catholic families during his stay in the city of the Puritans, visits which proved but the beginning of an acquaintance which lasted as long as life itself. If there was one thing, John de Cheverus wanted above all else on this occasion, it was to have all the people meet their Bishop. To him perhaps more than all others were the few Catholics of the Damariscotta mission indebted for the long remembered visit paid them by the venerable Bishop of Baltimore in the early days of October, 1803, just following the dedication of the church of the Holy Cross in Boston.

We may perhaps be permitted to assist at the arranging of this unexpected trip, for we do not think that the aged Bishop anticipated journeying farther than Boston when leaving Baltimore. He may perchance have pleaded fatigue, the uncertainty of the weather, the lateness of the season. But Father Cheverus well knew that it was now or never, that this would in all probability be the Bishop's last appearance in New England, so he gave him no peace until permission was given to arrange the trip. That Bishop Carroll wanted to come to Maine, we cannot doubt, but that he feared to thus tax his declining days was but the expression of a reasonable fear on his part. All objections were however borne down before the impetuous pleading of the good priest who desired above all to have the hearts of his faithful parishoners in the little Maine mission gladdened by the presence of their beloved chief pastor.

We have therefore to behold a happy party starting on this October day by sailing packet for Newcastle, Maine. It was a historic group, the entire New England clergy and their Bishop. You have met them all before, kind reader, their names have long been, and have not ceased to be household words in the homes of our early Catholic families. There was John Carroll, the father of the Church in the United States, the founder of our episcopate; his companions were the illustrious French exiled priests, men whose names we have often heard mentioned in loving remembrance by the very people to whom they kindly broke the bread of life, Francis Anthony Matignon, John Lefevre de Cheverus, and the devoted Indian missionary, James Romagné. These October days were doubtless joyous ones for the little band of Catholics at Newcastle, to whom the coming

of their priests was ever a welcome event; they were also historic days, for they signalize the first recorded visit of a Catholic Bishop to our State. The hospitable homes of James Kavenaugh and his friend, Mr. Cottrill, have since been the scene of many a Church gathering, but we may well doubt, if one less formal or one in which the bonds of Catholic comradeship were more intimate, were ever held within their sheltering walls. Here John de Cheverus was at home; here of all other places, he could count on the generosity of his friends; here he took the lead in extending to the toil worn Bishop from far away Baltimore that substantial entertainment which always characterized the treatment accorded the Catholic clergy by the first Catholic family of the day, a tradition which happily still exists in the surviving members of this noted family in our history.

Bishop Carroll's stay at Newcastle was short, but the memory of his presence long endured. On his part the chief pastor did not forget the faithful members of his flock in distant Maine, for the traditions of the day recall many a memento, sent by the good Bishop in remembrance of the kindness extended to him during his visit to the pioneer Catholics of the State of Maine.

In his many letters to his ordinary, Father Cheverus constantly refers to the happy souvenirs of the Bishop's New England trip. We find mentioned the names of many of the good people of his day who were always asking to be remembered to their Bishop. In a letter to Bishop Carroll under date of March 26th, 1804, we find Father Cheverus making the following reference to the Catholics of Damariscotta: "I have forwarded your kind letter to our friends at Newcastle. I can assure you that it will be received with pleasure, gratitude and respect. I have not visited them since I had the happiness of accompanying you there. I mean to pay them a visit sometime next month when I shall communicate to them the kind remembrance of their most respected chief pastor." Whether writing to their Bishop or beloved priests there seemed to exist on the part of all a confidence and trust which left the good people free to express their heart felt wishes, if not always with an elegance of style and correctness which bespoke education and refinement, with at least a freedom which could not fail to convey the real sentiments of their truly Christian hearts.

About this time as Father Cheverus' biographer tells us, the good priest received a letter from two young Catholic Irishmen, then languishing in prison at Northampton, Mass. Accused of murder, circumstances seemed to point to them as the authors of the crime. Notwithstanding their protestations of innocence, the unfortunate young men were convicted, and sentenced to death. Their letter is an appeal to Father Cheverus to come and

prepare them for their passage to eternity. "In the judgments of men, however they may err," states this letter, "we see the will of Divine Providence, and while we are not guilty of this terrible act of which we are accused, we have nevertheless committed many other sins in expiation of which we willingly accept death. Resigned to our fate, we think only of our salvation which we place in your hands and ask you to come to us as soon as possible."

It was then customary to have the condemned assist at a sermon delivered in the church immediately preceding execution. Being Catholics, the young men wished to have this sad task performed by their priest so they addressed a few days later a second missive to Father Cheverus saying: "We realize that this will not be a very agreeable task for you, especially since you will be fatigued by the long journey, as well as greatly saddened by the sorry spectacle of two young men, yet in the very flower of their days, about to quit this life, however we know that you will not refuse us this favor, since we must otherwise listen on the threshold of our death to the exhortations of one who is not a Catholic." Though disagreeable, and calculated to rend the heart of one who saw the duty in its proper light, Father Cheverus did not seek to avoid what must have been for the tender hearted priest the most painful task of his career. He went in due time to Northampton where he found again the necessity of dispelling those deeply seated prejudices so common, prior to his day, in our country against the Catholic religion.

He experienced the greatest difficulty in finding lodgings, for no one cared to receive him. He passed several days at the prison, in company with the condemned young men, showing the greatest compassion for their misfortune, striving to have them look on death as naught else save the passage from the present to a better life. He was thus able to prepare them for the reception of the sacraments, and to place them in a frame of mind which far from causing them to view with terror their approaching execution, led them to view the dreaded moment with that calm and serenity of spirit which so characterizes the passing of the saints.

While so successful in preparing the unfortunate for their last moments, Father Cheverus in turn had to accept consolation at the hand of the condemned. Seeing the good priest unable to suppress his feeling or to conceal the overflowing sympathy of a heart which always made the sorrows and joys of his people, a part of his very existence, the young men said: "Oh father! why do you weep? Please do not be sorry for us, because you will make yourself sick."

On the fatal day, Father Cheverus obtained for his penitents an unusual favor of being able to prepare themselves in a

becoming manner for what had become for them a real feast day, a day of rejoicing. Shaved, their hair trimmed, adorned in their best the young men went without fear to their execution.

On their arrival at the church, they found the Protestant ministers ready to deliver the accustomed sermon to the condemned. "The last wish of the dying," said Father Cheverus to the ministers, "should be sacred, should be respected. They have asked me to perform this last sad duty, and it is my purpose to comply with their oft repeated requests, hence I will say all that is necessary for the solemn occasion." Going at once to the pulpit, surveying for a moment, the assembled multitude of men and women, which had been assembled through a morbid curiosity, Father Cheverus in all the strength of his righteous indignation said: "A speaker is usually encouraged by a numerous attendance which at once places him at his ease, but I must however on this occasion express my surprise and apologize for the scene before me. I am ashamed to meet men who have come to rejoice as it were in the death of fellow beings. And you, the ladies here present, why have you come? Are you here to gently wipe the cold death sweat from off the brows of these two unfortunate men? Are you here to experience in a most sensible way those sorrow laden emotions that should fill the human heart on such an occasion? Alas! no, I am sorry to confess that such is not the case. That you are here to bear testimony to the sufferings of these unfortunate men, is amply evidenced by your eyes, tearless and eagerly expectant; shame on you! you women who pride yourselves on those finer sensibilities supposed to be a part of woman's very nature. How can you rejoice in the misfortunes of others; how is it that the death of a man appeals to your morbid curiosity? How then am I to believe in your better nature, if you thus dishonor and cover it with oprobium, if you thus forget the honor and glory of your sex? Telling was the effect of the burning words so eloquently uttered by Father Cheverus. The execution soon followed, but not a single woman was present. Filled with chagrin, blushing at the thought of the barbarous curiosity which had drawn them thither, they had quietly left the church, and had sought the privacy of their homes.

Great was the impression made by Father Cheverus on the people of Northampton, all were anxious to hear him again, so that taking advantage of the unexpected turn of public opinion, he addressed them several times in public on the Catholic religion, showing them how reasonable and holy it was in its doctrine, how pure and lovable in its morals. The heroic death of the two young Irishmen was not without its effect. The people could not understand how these men whom they believed guilty, could in the presence of death be so tranquil, so resigned to their fate; they even asked Father Cheverus to

tell them from his knowledge obtained through the confessional whether the two young men were guilty or not. The good priest promised that this should form the subject matter of his next instruction, and happy in his opportunity, he proceeded to place before an audience gathered through curiosity, clearly and distinctly, the doctrine of the Church on confession, its divine institution, its priceless advantages to the soul of man, its inviolability which imposes a silence on the confessor more sacred than life itself, a secret which he must keep, even though he might thereby save his country.

The Protestant people of Northampton were charmed with these instructions, and delighted with the familiar manner in which Father Cheverus met and talked to them. They even wished him to remain among them, and the good missionary in truth found it as hard to tear himself away from them, as he had found it difficult to find lodgings when he first came to their town.

THE FRIGHTFUL TOLL OF WAR

800,000 FRENCH CHILDREN MADE FATHERLESS BY THE WAR.

In a debate in the French Senate last week the statement was made by a Senator that eight hundred thousand French children have been made fatherless by the war. He declared that half the children of France would be reared without a paternal guide. Coming from such a source we may figure it a conservative estimate. We may also believe that the proportion is practically the same in the other warring nations. In the face of this appalling dark picture of the future our Holy Father asks us to pray for the widows and orphans of the war.

The most pitiable victims of the carnage in Europe are those left without their natural protector. Millions of women and children have lost father, husband and home. Thousands of them are exiles, depending on the charity of strangers for the necessaries of life. There are little children crying for bread, many of them dying of hunger. Our appeal should go swift and straight to the Heart of Him Who never failed to answer to the cry of His suffering children. The intention for April, recommended by the Holy Father is, "The Widows and Orphans of the War." We should pray particularly for these who are left behind and suffer in silence and alone, for the most suffering victims of the war are not those who are at the front. For them there is hope and glory. For the widow and orphan there is nothing but tears. In sympathy that is the fruit of Christian charity we should ask the Sacred Heart of Jesus to be the comfort and strength of these stricken ones.

The Morning Star.

The Haverhill Disturbance

Our Catholic people should be deeply grateful to Mayor Bartlett for his manly stand in the matter of letting the Haverhill City Hall to the fake "former priest" Leyden. Conscious that the greater part of the Catholic citizens of the city were taxpayers, and that they had reasonable grounds for objecting to the use of property which they owned in common with other townsmen, being diverted to other than civic uses, His Honor very rightfully sustained the protest of the Catholics against letting their town hall for lectures which according to their advertised purpose, were designated to villify and calumniate the principles of their holy religion, and it would indeed have been strange had they not as citizens and taxpayers taken the stand in question on this important matter which was being fathered by the Protestant Ministerial Association. With the Catholic protest at hand, Mayor Bartlett wrote as follows:

Secretary of the Haverhill Ministers' Association.

My dear Sir: In reply to certain resolutions of the Haverhill Ministers' Association protesting "against the arbitrary refusal of the use of City Hall to Dr. Leyden," and censuring therefor the Mayor and the Municipal Council, I beg to reply absolving the Council from any responsibility in the matter, and stating that I alone, acting as head of the Department of Public Property and thereby custodian of City Hall, declined to grant its use for a series of lectures which your reverend body knows, as well as I, had as its intent a criticism of the tenets and teachings of the Roman Catholic Church. I had previously refused the use of the high school hall for the same purpose.

These buildings are the common property of all citizens. The money of Protestants and Catholics, of Jews and Gentiles, built them and supports them, and to allow their use for the purpose of attacking any class who have proprietary rights in them would be a violation of the trust imposed upon me as the Mayor of the whole city. I desire to unite rather than to cleave apart, to heal rather than to embroil, for the prosperity and peace of the city rests upon the unity of all classes. The season chosen, the beginning of the Lenten season; the title of the lecturer, not "Dr. Leyden" as your letter styles him, but "The Converted Roman Catholic Preacher Evangelist Leyden" as the advertising cards name him, and the titles of his lectures were, in my judgment, elements that would be deeply offensive to a very large class of citizens.

Side by side in business, in social life and in every effort to uplift our city, our citizens have been working with no cleavage of race or creed. To my mind it is a damnable thing to set in operation forces that seek to cleave apart, to create hostilities and to destroy. "By this shall all men know that ye are My disciples," said the Master, "if ye have love one to another."

Will you pardon me if I quote to you as illustrating my own strong desire and motive a paragraph from a recent address of mine in a meeting where I was the only Protestant, and which was long cheered by those to whom I spoke?

My plea is that we forget all differences of the past; that we do not bicker over race and creed; that we reverence and respect the things that are peculiarly the possessions and inheritances of the other, and that we set our strength together to work for the spiritual and political advancement of the country, the State and the community. Three things there are in whose defense a man would lay down his life, and that no other man has the right even to misprize—the racial blood that flows in his veins, the mother from whose agony he was born, and the religious faith to which he commits the salvation of his soul. We can hold these possessions of our own inviolable; we can reverence them as the possessions of another; they are as individual as our bodies that cannot be merged, as our souls that are particles divine. But the Saxon and Celt, Catholic and Protestant, with mutual charity and mutual respect, can set our strength together for the same high purpose—to rebuke the sins that destroy both, blasphemy and lying and wantonness, corruption and moral cowardice, disloyalty and slothful selfishness; and to upbuild—working outward from ourselves as centres, through our orders, our social circles, our communities, our State, our country—a nation that, founded on equality in rights and the brotherhood of all, directed by unselfish wisdom, shall rise to heights that the nations of the earth have as yet not known.

Noticing that the shock of my declining to grant the use of the City Hall for these lectures falls with marked violence upon your belief in free speech, may I have the temerity to ask this: If some antagonist had desired the use of the City Hall to attack the work and tenets of the Protestant Church, or of the public schools, or of certain noble and patriotic organizations—to some of which I have the honor of belonging—and I had refused such use (as I unquestionably should) because prejudicial to the public peace and the public weal, would your reverend body have protested and censured such refusal, or would they have approved and applauded? You will pardon me for believing that under such a reversal of conditions I should not have had the honor of receiving your communication. I am

Yours very truly,

(Signed) ALBERT L. BARTLETT.

Catholic Must Be Good Citizen

The Catholic Church is the abode of true philosophy. It stands unchanging through the changing times, teaching in every hamlet and every metropolis the homely virtues that make good citizens. It is the unswerving ever-vigilant guardian of the home. Within its portals are to be found none of those disintegrating influences which assail the sanctity of the home, which teach a man that he need not be loyal to the woman he has chosen as his wife, that he may put her aside at his will and abandon his children to chance and circumstance. The Catholic Church stands for the home inviolate. It teaches loyalty of man to woman, of woman to man and of both to the family. Thus does it lay the foundation stone of patriotism, for patriotism is nothing more than loyalty. If a man be not loyal to his home, how can he be loyal to that larger home which he calls his country?

But if day after day and year after year, the aspirations of his heart and the labors of his hand are alike devoted to the welfare of his personal home, if throughout his life he professes a religion which teaches loyalty to his family, how can he be anything but the best kind of a patriot when the crisis comes for his country? The history of the Catholics of America shows that they have never wavered in their patriotism. From the days of Washington to this very hour they have been counted among the most loyal sons of America. They have been made patriots by their religion.

A good Catholic is a good citizen of whatever country may be his home, but how much more likely is he to be a patriot when his country is a democracy! He is a follower of the divine Christ who made himself a companion of the lowly and the humble in order to establish His Church. He is a follower of the Nazarene who first preached the fatherhood of God and the brotherhood of man. In a democracy such as ours, the Catholic finds the nearest approximation to this principle. He would be false to his God if he were false to his country. Those who believe that there is anything in Catholicism hostile to Americanism do not understand the teachings of Catholicism. They have not read the history of the Church. If they believe that the Papacy is inimical to democracy, they are overlooking the fact that for centuries the Papacy was the only democratic institution on earth and that it was the colleges and universities established by the church that educated the people of Europe and made possible of St. Benedict writ-

ten by a Catholic monk several centuries before had, we are told, a great effect upon the mind of the American philosopher and later through him had an indirect influence upon the moulding of the American constitution.

How then can it be said that there is any conflict between Catholicism and Americanism? The very opposite is true. Catholicism is a bulwark of Americanism. Our country can only be a stronger, truer, greater democracy, according as there are more good and loyal Catholics among her citizens.

The voice of Catholicism in this country has ever been the voice of Americanism. From the very first moments when the republic was being born there has been no class of Americans more steadfast in their loyalty than the Catholics, no class more ready to lay their lives on the altar of patriotism. It is unnecessary for me to recount the many noble deeds of American Catholics that adorn the pages of American history. You all know them. You all know how the Catholic voice of Charles Carroll of Carrollton swayed the colony of Maryland in the dark days that preceded the declaration of independence and brought it into the union of thirteen states that made that immortal document a living reality.

In January, 1776, the Maryland convention which chose the delegates to the Continental Congress instructed them, "to disavow in the most solemn manner all design in the colonies for independence." Six months later through the labors of Carroll that convention reversed its former action and instructed its representatives to vote for independence. Thus to a Catholic patriot do we owe in large measure our freedom today, because had there been a single break in the ranks of the colonies there probably never would have been a united republic.

Catholic blood and Catholic brains aided materially in the establishment of the Union, and when the task was presented to Abraham Lincoln to save it, he found the Catholics ready. It was the Catholic voice of Thomas F. Meagher that echoed along the Atlantic coast in the early years of the war in the most eloquent appeals that were ever heard for recruits to sustain the stars and stripes. It was the Catholic voice of Meagher that led the Irish Brigade into battle on many a field. Have you forgotten Fredericksburg on that disastrous day in December, 1862, when under the blasting fire of the Confederate guns, the Irish Brigade crossed the river and at the fruitless command of Burnside charged and charged again up Mary's Heights to the very breastworks of the impregnable Confederate position? The famous charge of Pickett at Gettysburg was no more glorious than this as an exhibition of undaunted patriotism. It was a Catholic sacrifice to the permanence of the republic.

In every war that this nation has fought, her Catholic citizens have been found foremost among those who bore the brunt of battle. Our people have always been ready in the crisis, but while we have had our patriots of war, we have also had our patriots of peace. The voice of Catholicism and the voice of Americanism spoke with one tongue in the mouth of Charles O'Conor, the Catholic lawyer of New York who was called by Samuel J. Tilden "the greatest jurist of the English-speaking race." He is held in esteem today, thirty years after his death, because he held aloft the highest standards of Americanism and of Catholicism. Honored and respected by all, he could have had almost any political office within the gift of the people of his state, but he declined at all times to become a candidate because he scrupulously felt that in a republic, political offices should be bestowed for merit and for service, never for partisan reward or personal honor. This was the man who told the people of New York that voting is not a right nor a privilege, but a duty to be faithfully performed as the payment of taxes or enlistment in the army in time of war. Charles O'Conor was was a credit to his religion and to his country and when the people of New York rose in their wrath against the corruption of the Tweed ring, it was he who led the fight for honesty and decency in government. It was Charles O'Conor who directed the prosecution of Boss Tweed for the state of New York, and so sacredly did he regard the task as a public duty that he declined all compensation for his services.

Today in the city of New York, his place is nobly filled by another Catholic, John Purroy Mitchel. Again it falls to a Catholic citizen to lead the fight for purity in politics. Again the voice of Catholicism speaks in undeviating loyalty to the highest ideals of the republic.

It is true, unfortunately, that there have been Catholics who have not lived up to this patriotic standard. Whatever may have been their fleeting success, they have purchased it at the price of the grateful remembrance of their fellow-citizens. It is not to them that we look for example, but to honest, God-fearing men like Charles O'Conor who in every crisis, and on every occasion allowed themselves to be directed only by the promptings of a patriotic conscience, loyal alike to country and to God.

A nation, a great thinker has said, is the combination of the instincts and feelings of a great mass of individuals. A national conscience is the aggregate of a vast number of individual consciences. A national soul is the aggregate of a vast number of individual souls. If we would have the national conscience pure, and the national soul high, we must as individuals keep our own consciences and souls pure and high. We can best serve our country by serving our God.

This then is our duty as Catholic citizens, to live honestly and uprightly according to the great principles of our faith, to labor loyally for the good of all, to make no compromise with evil, private or public, and particularly in political life to stand steadfastly for honesty.

Then may we with Archbishop Ireland utter the creed of the Catholic American citizen:

"My religious faith is that of the Catholic Church—Catholicism, integral and unalloyed—Catholicism, unswerving and soul-swaying—the Catholicism, if I am to put it into more positive and concrete form, taught by the supreme chieftain of the Catholic Church, the Bishop, the Pope of Rome.

"My civil and political faith is that of the republic of the United States of America—Americanism, purest and brightest, yielding in strength and loyalty to the Americanism of none other American, surpassed in spirit of obedience and sacrifice by that of none other citizen, none other soldier, sworn to uphold in peace and in war America's Star Spangled Banner."

JOSEPH C. O'MAHONEY,
In Catholic Register.

FIRST BAPTISM IN AMERICA

ADMINISTERED TO A MICMAC INDIAN AT ANNAPOLIS, NOVA SCOTIA.

An exceptionally interesting event in the history of North America was recently commemorated in the Church of St. Louis, Annapolis, Nova Scotia, Canada. Its nature and the specific form of the commemoration are succinctly described in this inscription on a polished brass tablet in the church:

"This tablet and the Stations of the Cross in this church are a memorial of the baptism at Port Royal (now Annapolis Royal) on St. John the Baptist's Day, June 24, A. D. 1610, of Henri Memberton, chief of the Micmac Indians, and his family, the first fruits of the Catholic missions and the beginning of Christianity in Canada. Erected A. D. 1915. Ad majorem Dei gloriam."

Canadians refer to Memberton's baptism as the first in North America, and there seems to be no question of its being the first administration of that sacrament to one of the aborigines. It is gratifying to note that the Micmac tribe, during the three centuries that have elapsed since 1610, has remained faithful to the Church; and, though its numbers are sadly depleted at present, the survivors are still good Catholics. An interesting detail of the celebration is that the Stations are oil painting by Gabriel Pippet, the illustrator of Mgr. Benson's books; and that the frames were made, by a Micmac, of apple wood in its beautiful native color. Catholic Bulletin.

Millions of Catholics Under American Flag

There are 16,564,109 Catholics in Continental United States, according to 1916 edition of "The Official Catholic Directory," published by P. J. Kenedy & Sons, New York. With fifty-two dioceses reporting increases, six dioceses showing decreases and with forty-three archdioceses and dioceses making no change in the population figure, the increase in the number of Catholics during the year 1915 is shown to be 254,799. It is impossible for all of the archdioceses and dioceses to take a new census each year.

To the figures 16,564,109 could be added, according to Joseph H. Meier, the compiler, who has been studying Catholic population figures for over ten years, at least 1,656,410, representing the floating Catholic population of the United States, of which no records are kept. Adding this 10 per cent would increase the Catholic figures to over 18,000,000. Instead of deducting 15 per cent for children and infants, as is frequently done by statisticians, he believes that 10 per cent should be added to arrive at the real Catholic population. The figures shown are those furnished by the chancery officials.

Including the Catholics of the island possessions of the United States, it is found that there are 24,922,062 Catholics under the United States flag. In the United States proper there are 16,564,109; in the Philippines there are 7,285,458. The additional 1,072,495 are in Alaska, the Canal Zone, in Guam, in American Samoa, in the Hawaiian Islands and in Porto Rico.

Death laid a heavy hand on American prelates and priests during the year 1915, and not in a score of years have so many changes taken place. One Archbishop and ten Bishops passed away, and according to the necrology section, 321 priests went to their eternal reward.

Catholics will be interested in the fact that the publishers are trying to secure figures showing the number of converts received into the Church during the year. This is a most interesting item. The chancery officials of sixty-nine dioceses have furnished figures, and the number of converts in these is 19,009. It must be noted in this connection that many important dioceses did not furnish figures for converts (32 all told), consequently the figures would be increased by many thousands if all of these important centres furnished the necessary figures.

The Directory shows that there are 19,572 Catholic clergymen in the United States. Of these 14,318 are secular clergy, while 5,254 are members of religious orders.

The publication lists 10,058 Catholic churches with resident priests, 5,105 mission churches, 85 seminaries with 6,201 students studying for the priesthood, 112 homes for aged, 210 colleges for boys, 685 academies for girls and 5,588 parochial schools. In these parochial schools there are enrolled 1,497,949 children. There are 283 orphan asylums with 48,089 orphans.

The compiler has prepared a list of the States having a Catholic population of over 100,000. They number twenty-six, and are as follows:

1.	New York	2,899,223
2.	Pennsylvania	1,802,977
3.	Illinois	1,479,291
4.	Massachusetts	1,400,834
5.	Ohio	903,102
6.	Michigan	597,000
7.	New Jersey	593,000
8.	Louisiana	586,400
9.	Wisconsin	577,823
10.	California	518,168
11.	Missouri	490,000
12.	Minnesota	470,361
13.	Connecticut	469,701
14.	Texas	412,190
15.	Rhode Island	275,000
16.	Maryland	261,000
17.	Iowa	257,400
18.	Indiana	249,426
19.	Kentucky	171,871
20.	New Mexico	140,573
21.	New Hampshire	134,000
22.	Maine	131,638
23.	Kansas	126,980
24.	Nebraska	120,761
25.	Colorado	110,384
26.	North Dakota	106,471

The Hon. Thomas J. Lynch

The death of Thomas J. Lynch, Esq., on the morning of April 4th, 1916, marks the close of a busy and honorable career in his native city of Augusta, where he was born 59 years ago. Mr. Lynch obtained his early education in the local schools, entering, after a course in Dirigo business college, the law office of Loring & Farr in 1883, where he continued his legal studies until his admission to the Kennebec bar in 1885. The son of Irish parents who were among the first Catholics to settle in Augusta, the young aspirant to professional honors, found few ready to encourage his laudable ambitions, but by constant application and sterling intergrity, the youthful lawyer soon attained a leading position among his brothers of the legal fraternity. Various positions of trust and influence came to him early in life, which seemed only to multiply as his years passed by. Thus we find him assistant postmaster, afterwards postmaster of his native town, a position which he held from 1894 to 1898. Known to be thoroughly reliable, banking and business interests sought his counsels, and placed him on their directorates, hence he was elected a trustee of the Kennebec Savings Bank, a director of the Granite National Bank, treasurer of the Augusta Loan and Building Association, and president of the Augusta Trust Company.

A director in the Edwards Manufacturing Co., he was also a trustee of the Augusta General hospital, as well as a director in the Electric street railway company, aiding not a little in developing the system of electric railways which either have their terminal in Augusta, or pass through to other cities.

Mr. Lynch's death came at the end of a long illness which took him from the midst of his many activities, being perhaps the result of that close attention to business, which was a part of his very nature, as well as the multiplicity of affairs that usually place themselves in the way of one noted for his honesty and integrity.

His funeral which was largely attended, took place from his parish church, St. Mary's at Augusta, Friday morning, April 7th, 1916.

The Rt. Rev. M. C. McDonough, V. G., P. A., P. R., presided and gave the final absolution. The celebrant of the Solemn Mass of Requiem was the pastor of the parish, the Rev. Thomas J. Nelligan. The Rev. Matthew E. Curran, of Madison, a life long friend of the deceased, was deacon of the mass, and the Rev. Edward B. Henry of Winthrop sub-deacon and the Rev. James A. Carey, of Hallowell, master of ceremonies.

Many of Mr. Lynch's business associates, members of the Maine and Kennebec bar, banking, and mercantile interests were present at his last obsequies, while among the Rev. clergy in attendance, were the Rev. J. McCarthy, P. R., St. Mary's church, Bangor; the Rev. J. P. Nelligan, U. S. Chaplain, at the National Home, Togus; the Rev. P. H. Reardon, Gardiner; the Rev. M. F. Drain, Lisbon, and the Rev. D. A. McCabe, North Whitefield.

The eulogy was delivered by the pastor of St. Mary's, the Rev. Thomas J. Nelligan, who dwelt at length of the sterling qualities of the deceased which had so endeared him to his associates, on his fidelity to his Christian duties, and loyalty to the welfare of his parish.

Mr. Lynch's remains were laid at rest in the family lot in St. Mary's cemetery, where the final prayers were offered by the Rev. J. P. Nelligan. The pall bearers were John Coughlin, Melvin S. Holway, George C. Libby, and George W. Vickery of Augusta; William P. Walsh of Rockland, Philip G. Kearns of Brooklyn, N. Y., and P. G. Sexton of Darien, Conn.

While never marrying, Mr. Lynch remained the head of his family, living in the midst of his sisters and nieces, who bestowed on the declining years of the departed that tender and loving care which went so far in mitigating the many sufferings of his last days. A man of faith, his ideals were high, and his best efforts were given to the practices of those virtues which shed so much lustre about a truly Christian life, virtues which assure not only passing, but also everlasting happiness and leave to the kind and loving friends the fond hope that their dear departed one has only exchanged the sunshine of the present life for all the glory of the Eternal day.

South Americans Resent Ministers' Attacks

The Panama conference held by our separated brethren near the opening of the present year, to discuss the ways and means of going to the assistance of the large Catholic population of our sister republics of South America, was the occasion of no small amount of controversy among those who bear the name of Protestant, especially those forming a goodly section of the Protestant Episcopal Church.

It was the opinion of many that if any aid was to be brought to the Catholic people of the southern countries, it should be given them through the agency of the great church that has for several centuries been bearing the heats of the day, but as is

usually the case, in order to show the necessity for a move in this direction by the powers of Protestantism, an effort was made to gather and publish to the world a few of the real or imaginary abuses said to exist among our Catholic neighbors to the South. This unwarranted attack as might be naturally expected has drawn many comments through the medium of the press from many of the fairminded non-Catholic writers of our country, to say nothing of our Catholic men and women who are ever ready to take up the pen in defense of the falsely accused.

That the news of these baseless assertions has not had the desired effect among the benighted people of the South American Republics seems clear, and we note with pleasure the many refutations that are finding their way to our people through the columns of our Catholic papers. One of the best that we have seen is the following:

In substance the letter says:

"We, the undersigned members of the Latin-American Dental Society of the University of Pennsylvania, in answer to an article, 'Women, Latin America's Hope,' published in the daily papers, in which the Rev. Silas D. Daugherty, superintendent of missions for the Lutheran Church, without any regard for the Latin-American countries, and contradicting himself in principles of logic, condemns in a coarse manner the men of Latin America, making it appear as though they are entirely devoid of honor and morality, say in regard to these words credited to the Rev. Mr. Daugherty, namely:

" 'Nowhere in the world is womanhood so pure or, as a rule, manhood so depraved as in the Latin Americas.'

"Could anything more absurd be imagined than that a woman should preserve her purity having been born amid such corrupt surroundings?

"The reverend gentleman arrived a short time ago from Panama, where he no doubt did not come in contact with good people during his stay in that country, when he so judges all its people, and also those of the rest of the Latin-American republics. We, too, up here, unfortunately come in contact with bad people and constantly read in the press accounts of various kinds of crimes, but we do not, on that account, commit the injustice of judging as wicked all of the North American people. No, we have a high idea of what the word justice means, and, though still young, and although destined to follow a mission not of philosophy, nor theology, nor the guiding of souls, but instead of trampling upon the honor of our fellow-creatures, instead of hurting their self-respect, we have the common sense to reason, to respect, to do justice, and therefor trust that the Rev. Silas D. Daugherty shall in future put more intelligently to use the power which his state in life gives him and that

religion, which he says we do not possess, may serve him as a guide to be more accurate in the fulfilment of his mission in life.

"As to his remarks in regard to Christianity in Latin America, we have the satisfaction of denying the false statement that only 3 per cent are Christians, since, as the whole world knows, practically all Latin America is Christian. So that those who have read the article as to what the reverend gentleman told the Lutheran ministerial conference at its meeting can see that little credence can be put in what he says and how unjust are his remarks when he so judges Latin America.

"In view of the aforesaid statement, the North American people should know once and for all that the culture and civilization of Latin America are equal to those of any nation, and it is therefore not necessary to redeem us as the reverend gentleman insinuates when he says that the North American women must coöperate with the Latin-American to redeem Latin America. Let it also be known, now that the occasion demands it, that the difference between North America and Latin America is purely material.

"With regard to the statement concerning illiteracy, it is a mystery to us where he obtained such statistics.

"In spite of the Pan-American Congress and the work which is being done to bring about a better understanding and a closer union between the Americas, we feel that this good work is in a great measure lost, because we young men who come to this country to pursue our studies unfortunately return to our countries disillusioned by the erroneous concept in which we are unjustly held.

"Signed by the following committee:

"Jose T. Henao, M. (Columbia).
Eudoro Molina (Columbia).
Carlos Chaves Velando (Peru).
Alfredo Juan Byrne (Argentine).
Horacio Bowen (Ecuador).
L. F. Coll (Porto Rico).
E. Sierra (Cuba).
R. Leite (Brazil).
Domingo P. Giammattei (Salvador).
Luis Abadia (Panama).
Ernesto Molina (Guatemala)."

The Catholic Church in Maine

The Rev. Joseph Baxter, Sebastian Râle's rival in the mission fields of Maine, did not as we have seen remain long at his post. His task at the best was a cheerless one for try as he would, he could not succeed in winning the hearts of the Indians from their old time attachments to the Catholic faith, and while his presents were received and accepted with thanks, the Indian children failed to frequent his school. Among the various reasons alleged for his failure, we notice with pleasure that given by the honorable president of the Maine Historical Society, James P. Baxter in his learned work, "The pioneers of New France in New England, "pages 87 and 88 where Mr. Baxter says: "That Protestant missionary's effort was productive of little result at this period is not strange. The difference between the two forms of worship, Roman Catholic and Protestant, is sufficient to account for this. The Roman ritual with its pomp and glitter, preserved in some degree even in the wilderness, was attractive to the savages, and they regarded with contempt the simplicity so dear to New England Protestantism." That the solemn and stately services organized by Father Râle for his people at Narantsouac, were duly effective on the savage natures of his devoted parishioners, is not surprising, for such is and always has been the result of the Catholic ceremonial on the most highly civilized as well as on the most untutored child of the forest. But the Indian saw something more in the Catholic faith as taught him by the sublime efforts of the missionary, than mere "pomp and glitter." He had gone deeper than the shell of Christian doctrine, farther than the observer of dignified ceremonial, and had accepted the doctrine which had given birth to such an expressive and beautiful ritual. If therefore the effect of this doctrine on the loyal followers of the self-sacrificing Râle, was not such as we or even he would wish, we have to remember that most favored nations, the most highly cultivated, have yet to attain that degree of Christian fidelity which will justify us in holding them as a class, all things considered, so much superior to the simple children of the Abenaquis tribe who were wont to daily gather about the heroic Râle during the years of his long pastorate on the Kennebec. On the contrary had "the simplicity so dear to New England Protestantism," supplanted the well defined doctrines of the Catholic Church in the hearts of our Maine Indians, would we be justified in supposing that the lot of the

Indian would have been otherwise than that recorded by history of his race?

Had Joseph Baxter succeeded in detaching the Indians from their allegiance to their Catholic faith, and Sebastian Râle in their affections, may we for a moment suppose that the outcome would have been any different, or that they would have remained in quiet possession of their ancestral estates?

From a human standpoint, we do not believe that the Indians could have long endured against the constantly increasing influx of settlers eager to possess the land, and had they sacrificed their faith they must have eventually lost both their earthly and their eternal inheritance.

The Arrowsick conference did not even postpone the inevitable day of doom for the poor red man. There was in its deliberations no clause on which he could pin his hopes and return in security to his forest home. The consent wrung from him that his "English Friends shall possess, Enjoy & Improve all the lands, which they formerly possessed, and all which they have obtained a Right & Title unto," left the Indian chief no assurance that what today was his, might not on the morrow be claimed by his English friend. We may in fact say that the ink with which the Sagamores signed their totems had already dried ere the advanced posts began to be pushed farther and farther from the already acknowledged English settlements. To the eastward and to the north, along the ocean shore, and farther up the Kennebec began to appear the stone fort or fortified post against which the Indian had long since realized that his most heroic efforts were in vain. Starting with the summer of 1717 to 1720 we record in the brief space of a few years, the erection of a chain of forts extending from Kittery to the banks of the Penobscot, including St. George's on the east bank of St. George's river near our present Thomaston, Fort George on the lower Androscoggin, Fort Richmond on the Kennebec at the head of Swan's island, Noyes' stone fort at Cushnoc, Fort William Henry at Pemaquid together with many minor fortified so called trading posts which show us how thoroughly the Indian fishing and hunting grounds were being occupied and how just were the complaints of the oppressed race which little by little saw the lands through which they had long roamed at will, passing under the hand of the pale face.

From the north of Ireland, there came to the Kennebec five ship loads of settlers. Penhallow tells us "that several towns, as Brunswick, Topsham, Georgetown, and Cushnoc began to be settled; a great many fine buildings and saw mills were erected, husbandry began to thrive, and great stocks of cattle were raised." This was civilization, this was laying the foundations of our present greatness. But while admiring the persevering qualities of the first European settlers on our soil, their sim-

plicity of customs, etc., we have to remember that they were thereby replacing another race, were driving from their home lands a people that had long occupied the soil. Placing ourselves in the position of the vanquished, we cannot but realize the justness of their claims, we cannot but admire the courage and devotion of Sebastian Râle in his unaided struggle for the faith and the homes of his people. His letters to the New England authorities were the objects of derision; his appeals to the French governor of Canada brought little save empty promises. An acknowledged leader of his flock, he realized only too clearly the twofold purpose of his English adversaries, or rather he knew that the Indians' lands was the goal of the New England colonists, and that the faith of his children in Christ was hated and detested by the Colonial authorities. To him both were dear, and we must give him all credit for the long but hopeless contest, which he waged in behalf of his people's fireside and altar.

His long letters to Baxter, his treatise of over one hundred pages written in the Latin language, his Apologia pro Vita sua, but bespeak the zeal of the shepherd against the one who would sap the foundations of the faith of his flock. It is just what we should expect from one in the presence of an enemy seeking to destroy his life work, and while as we said before, we think Father Râle made a mistake in taking Mr. Baxter seriously, we are nevertheless not surprised at the fearless manner in which he met and vanquished his adversary.

His strong epistle to Governor Shute shortly following the close of the conference at Arrowsic, has apparently been lost, but with Gov. Shute's reply at hand under date of Feb. 21, 1718, "to the jesuit at Norigwalk," we may fairly reproduce the sense of Father Râle's plea in behalf of his people. While the Governor's letter is ironical and sarcastic in the extreme, as we might expect from the pompous author whose scholarship should have taught him the propriety of writing the word Jesuit with a capital, it is nevertheless apparent that he considers the letter before him very attentively section after section.

We glean from Gov. Shute's lengthly letter that Father Râle had briefly touched on his controversy with Mr. Baxter, that he had expressed himself as a lover of peace, that he outlines what the Indians might do in case they did not get justice; that he complained bitterly of the sale of Rhum by the New England traders among the Indians; that he reproached the English with having broken the Treaty of Arrowsic in their encroachments on the Tribal lands; that while Father Râle has no fault to find as far as liberty of fishing and hunting are concerned, he nevertheless closes by strongly portraying the danger of pushing the Indians too far, and the possibility of them again declaring war on their English oppressors.

The English governor very naturally questions Father Râle's love of peace, takes the Jesuit severely to task for the treatment which he accorded Mr. Baxter, and blames him for not accepting the Protestant minister as a brother or "Fellow Labourer in the Work of the Lord, & the rather when the harvest was so plenteous, and the Labourers so few; And instead of Excommunicating and Unchristian Treatment of the Poor Indians for only attending on Mr. Baxter's Instructions, you had recomended him and his Labours to those poor People; This had been not only for the Glory of God, the promoting the Common Cause of Religion, but your own honour & Comfort."

Just how the "common cause" was going to succeed along the lines laid down by Gov. Shute is not apparent, especially since doctrines radically opposed one to the other were to be served to the "poor People." Possibly Father Râle and Mr. Baxter were expected to get together and agree on some certain doctrines which were to be presented to the Indians, just the same as we frequently see it advocated by the various warring sects of our day when about to enter on a new field, in a mutual agreement to teach only that on which they agree, or take over spheres of influence, but we do not remember of meeting anywhere in the history of these trying times, the practice of this modern method of laboring for the conversion of the unbelievers.

That Father Râle's outspoken opposition to the use of strong drink among the Indians was pleasing to Gov. Shute is evidenced by the cordial manner in which this the only portion of the Missionary's long letter is received. "As to the Business of Rhum, of Strong Drink," writes the Governor, "I am perfectly of your Opinion, Concerning the Mischievous Consequences of Supplying the Indians therewithall, that it is destructive to Soul and Body; and that it has all along had a great hand in private Murthers, as well as the Open & Cruell Warrs, we and they have in times past been Engaged in, but how to prevent it Hic Labor, Hoc Opus.

"The Clergy of this Country have from the Pulpit bore a very Affectionate and Solemn Testimony against this Wickedness.

"And the Government have made very wholesome and Severe Laws with Penaltys against it; and as often as the Transgressors are Convicted, they are Punished; But helas! it is almost impossible to prevent it, the Countrey and Sea Coast being so large. However you may be assured this Government have nothing more at heart than this very thing, to prevent the Indians to the Eastward from having any Rum sent them, and every session of the General Assembly, we are projecting new and more Effectual methods for that purpose; and I shall take it kindly if you can suggest anything of that sort, either of your self or of the Indians.

"Besides the Laws of the Land against this Iniquity; I have given strict orders to the Officers of the Government and principal persons of the Eastern parts to take special care that the Indians have no Rhum sold or given them on any pretence whatsoever; I am in hope we shall in time attain a good reformation in that article. However you must Assure the Indians that nothing of this sort has ever been transacted, by Order, or so much as with the knowledge of the Government, for they utterly renounce & Abhorr it But transacted secretly by Villains; for which reason the Iniquity or Ill Consequences thereof, cannot with Justice be Imputed to the Government, nor more than a plunder, or Robbery Committed by Pyrates."

In writing the history of this early day, we have no reason for suspecting the connivance of the Colonial authorities with the liquor interests any more than we have today, but we cannot help observing that it was apparently as easy for our Indian population to procure intoxicants in abundance, as it is even in our times, stringent legislation notwithstanding. However, this may be, we cannot but admire the missionaries in all parts of our country for their energetic protests against the introduction of rum among their people. In this great work, Father Râle was a leader. None knew better than he, the frightful ravages of liquor; none could more eloquently portray its terrible effects on the already savage natures of his people; strictly temperate, none could speak with greater weight, or experience, than the illustrious apostle of the Christian Indians of the Kennebec.

It would seem that Gov. Shute's letter was carried to Norridgewock by Joseph Heath and John Minot, for we find in Vol. IX, 2nd Series of that valuable collection of documents bearing on our early history, published by the Maine Historical Society, ably edited by the scholarly president of the Society, the Hon. James P. Baxter, a letter addressed from Merrymeeting Bay May 1, 1719, by these two gentlemen, in which these two gentlemen report the result of their trip to Narantsouac. It would appear that they read the Govenor's letter to Father Râle who in turn outlined to them the reply he purposed sending later on to Gov. Shute. Two reasons are alleged by the good Father in explanation of the greater part of the trouble then existing between the Indians and the New England colonists, the abundance of Rum and the usurpation of the Tribal lands contrary to the treaty of Arrowsick. We have only to remember that in those days, rum was a common article in the Colonial homes, was sold at the trading posts, and believed one of the necessities of life. The Indian had no difficuly in finding it in abundance, and the settler perhaps not unfrequently relieved his household of an unwelcome guest by giving him a supply of rum; he now became a menace among the colonists and a source of disorder at the mission. Father Râle preached tem-

perance to his people, and illustrated his instructions by his personal example; the New England colonist legislated against the use of liquor among the Indians, but gave them no practical illustration of this wholesome doctrine among themselves. The simple Indian could therefore well retort "Cura teipsum, Show the way, give me the example, and I will try to follow."

Father Râle then proceeded to develop the facts above stated, the multiplication of forts, the occupation of new lands, the erection of new homes, all of which was not in harmony with their interpretation of existing treaties. He enlarged on the assurances just received from Vaudreuil, the Canadian governor voicing the instruction of the King of France that the Indians should be supported and protected against their unjust aggressors.

Messrs. Heath and Minot evidently remained some little time at Narrantsouac, for taking advantage of their opportunity to interview the Indians, and perhaps go about among the cabins, their missive to Gov. Shute shows that there was not a little diversity of opinion as to the best course to pursue,—in a word some were for peace at any price, others on the contrary favored a renewal of war. There were consequently two factions, one favorig the interests of the French, and the other placing their trust in the sincerity of the English would seek justice at their hand. As Father Râle naturally upheld the claims of the French government and stood for the rights of his people, the English sympathizers gave the Colonial delegates the impression that he did not represent the real sentiments of the Indian tribes. Heath and Minot consequently closed their report to the Governor, saying: "It is our humble Oppinnion that the fryer is an Incendiary of mischief amongst these Indians and that were it not for his pernicious suggestions your Excellency would not meet with any trouble from them." "Yet these very Indians," remarks Converse Francis, in his life of Râle, "who thus disclaimed all sympathy with Râle, would, the next week perhaps, be foremost to listen to his suggestions and defend his statements. So fickle and impulsive was the character of these wild men."

The position of Sebastian Râle was now becoming most trying. A lone missionary, far from his native land, and his kindred, he might well look about for support, for advice, for encouragement. But to whom apply? Surely not to the New England Colonists who hated his race, and above all detested his faith. Might he not apply to his own dear country, to France, to his King? How vain! France had already surrendered her beautiful Acadian provinces to England, and Vaudreuil, her Canadian governor, could only promise the assistance of a neutral, to furnish the Indians with powder and balls, or to stimulate the Canadian tribes to go and succor their

American brethren in their unequal struggle against their oppressor. Finally might he not take council of the people among whom he had lived so long, in whose behalf the best years of his life had been given? Here again was he doomed to disappointment, and had to complain, as Francis tells us, "of their utter unsteadiness." To Father Rale's mind there remained just one alternative. just one source of consolation, the Divine master hence to continue from day to day the faithful performance of his duties as a Catholic pastor, leading his flock as far as possible along the ways of peace, trusting not in the frailities of earth, but in Him Who has said "Come to me all you that labor and are burdened, and I will refresh you."

MISSIONARY LIFE AMONG THE INDIANS

"Wishing to be particularly amiable, one day I assisted at a porcupine feast, a scene which would have turned the strongest stomach. Failing a table-cloth and dishes, several of the company took off their leather shirts, shining with grease, and laid them on the ground. Upon this covering the meat was cut and served; to dry their hands they wiped them on their hair. An old woman whose face was smeared with blood—a sign of mourning—presented me with a wooden bowl of soup. The horn spoon reaked with grease, which she kindly licked before putting it in my soup. The cooking is done solely by women. They fill a kettle with juice and meat which they have chewed into pulp. Often half a dozen women are occupied for hours preparing the rare stew. This is the far famed Rocky Mountain hash." Life of Father De Smet.